



# EPISCOPAL NEWS SERVICE

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OCT 20 1992

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October 15, 1992

For Immediate Release:

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# *news digest*

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92205D

## **Thousands celebrate 500 years of survival by Native Americans at National Cathedral service**

Amid a fierce debate in recent years over Christopher Columbus's role in the obliteration of Native American cultures, more than 3,000 people journeyed to the Washington National Cathedral on Columbus Day and jubilantly celebrated 500 years of survival by Native Americans.

The October 11 celebration in the nation's capital, itself named in honor of Columbus, did not laud the Italian explorer, nor his so-called "discovery of the New World." Instead, in prayer, music and preaching, worshippers from throughout the Western Hemisphere paid tribute to the memory of Native Americans in a dramatic service that was both a testimony to their struggle and a defiantly forward-looking and conciliatory event.

In his sermon, Alaska Bishop Steven Charleston, a Choctaw Indian, said that the service marked a new beginning for all Americans. "We are all gathered for a purpose, a reason...to form a new community of God's people, to start afresh and anew for another 500 years as Americans." Charleston insisted that "this new community must be dedicated not to greed and violence, but to reconciliation, peace, hope, justice and love." (Page 5)

92206D

## **Episcopal AIDS Coalition focuses on second decade of the epidemic**

In a four-day meeting marked by blunt language, deep anger and a persistent flow of tears and touch, nearly 500 members of the National Episcopal AIDS Coalition (NEAC) gathered at a conference center near Washington, D.C., to assess the response to the first decade of the deadly disease.

In a speech to the conference, Dr. June Osborn, who chairs the National Commission on AIDS, warned, "If our nation's people don't respond soon, we will have lost a brief and unprecedented moment in human history when we not only could have saved lives and talent, but also could have validated our commitment to learning and to science."

While the Episcopal Church is often commended for its early response to the AIDS crisis, "we as Christians--individually and through our institutions, both sacred and secular, must increase the volume of our voices in matters affecting public policy," said NEAC's president, Holly McAlpen. In arguing for a "coherent and comprehensive strategy, she said that "it's high time we Episcopalians raise our voices in these life-and-death debates." (Page 8)

92207D

## **International church groups begin monitoring situation in South Africa**

Following a fact-finding tour in September by a five-member Ecumenical Eminent Persons Group, monitoring teams from the international ecumenical community have been sent to South Africa to report on the torturous move towards a nonracist government.

Led by Bishop Paul Reeves, Anglican observer at the United Nations, the group issued a statement that concluded, "At every place we visited people affirmed the need for monitors, both national and international, because their very presence has the impact of reducing violence. We are convinced that those from the international community must not come merely to observe people being killed but should make a positive contribution to stop the killings in order that the momentum towards a new South Africa can be regained."

"What we are dealing with here is violence on a huge scale," Reeves said in an interview. "The systems that express it are so immense, much more so than we deal with in our own countries." Reeves said that because "apartheid is still alive and well in the economic and other systems of South Africa" it could take a long time to find solutions. (Page 11)

92208D

## **Sexual misconduct leads to resignation of vice president of House of Deputies**

Bishop David B. Joslin of the Diocese of Central New York announced on October 5 the resignation from the ordained ministry of the Rev. Wallace A. Frey following allegations that Frey was involved in sexual misconduct. Frey was rector of St. David's Episcopal Church in DeWitt for 28 years and was elected vice president of the Episcopal Church's House of Deputies at the 1991 General Convention in Phoenix.

"I think the key issue is the violation of ordination vows and the breaking of pastoral trust," Joslin told reporters in Syracuse. "The critical thing was that we took action immediately." In a letter to Frey's former parish, Joslin reported that the allegations concerned several "male young adults and a teenager under his pastoral care." The diocesan standing committee officially "deposed" Frey following his resignation. At this point there are no formal charges pending in the case.

Presiding Bishop Edmond L. Browning and Mrs. Pamela P. Chinnis, president of the House of Deputies, issued a joint statement expressing their distress. "Sexual abuse and the betrayal of pastoral trust cannot be tolerated within the clergy or among the lay leaders of the church," they said. Browning and Chinnis added that they "fully support" efforts by the diocese and the national church to "assist with the healing process for individual victims, for the congregation in which Mr. Frey served, and for him and his family." (Page 12)

92209D

## **Serbian Orthodox patriarch argues that coverage of Balkan violence is one-sided**

In the face of mounting criticism by the world community, a delegation of Serbian Orthodox clergy is on a month-long visit to the United States and Canada, supplying a Serbian perspective to the flood of news from the region.

Patriarch Pavle of Belgrade, the 78-year-old leader of the Serbian Orthodox Church, and a small delegation of clergy met with officials of the government, the United Nations and churches, including the Episcopal Church, to tell them that evil exists on all three sides of the war. Pavle is the spiritual leader of about 12 million Serbian Orthodox Christians worldwide, including nearly two million in the United States.

"Everyone is guilty to the same extent," said Pavle. "There are crimes and atrocities on each side--and irrational hatreds--but the crimes are said to be only those of the Serbians." (Page 14)

92205

## Thousands celebrate 500 years of survival by Native Americans at National Cathedral service

by Jeffrey Penn

Amid a fierce debate in recent years over Christopher Columbus's role in the obliteration of Native American cultures, more than 3,000 people journeyed to the Washington National Cathedral on Columbus Day and jubilantly celebrated 500 years of survival by Native Americans.

The October 11 celebration in the nation's capital, itself named in honor of Columbus, did not laud the Italian explorer, nor his so-called "discovery of the New World." Instead, in prayer, music and preaching, worshippers from throughout the Western Hemisphere paid tribute to the memory of Native Americans in a dramatic service that was both a testimony to their struggle and a defiantly forward-looking and conciliatory event.

In a 12-hour dusk-to-dawn prayer vigil that proceeded the service, Indians from 35 tribes and from all over the United States prayed and sang in their native languages, invoking the memory of their cultures and peoples, and calling on God to bless their future. At dawn, a service of purification and cleansing concluded the vigil. "We purify ourselves in humbleness," intoned the Rev. Robert Two Bulls of the Oglala Lakota tribe from Pine Ridge, South Dakota. Two Bulls said that the early morning celebration marked "the dawn of new hope" for Native Americans.

### **Tapestry of emotion and drama**

In what one Native American Episcopal priest described as "the proudest day of my life as an Indian person," the three-hour cathedral service was a tapestry of emotion and drama that wove together strands of sorrow and hope present in the collective memory of Native Americans.

At the beginning of the service, prayers addressed in the direction of the four points of the compass invoked the presence of the Holy Spirit. A concluding prayer drew on the image of the circle, expressing the wholeness, harmony, unity and mutual interdependence at the heart of Native American culture.

The thunderous beating of a drum, representing the heartbeat of the body of Christ, joined the haunting cadence of a Native American chant in a two-part harmony that pierced the silence of the cathedral, calling the congregation to "worship God in the beauty of holiness."

Wafts of incense made of tobacco, sage, cedar and sweet grass purified the cavernous space, making way for a procession of Native Americans. A caravan of people in Native American dress--feathers, beads, fur, silver and turquoise--blended with celebrants in traditional liturgical vestments to form a splendid parade of color.

### **A new beginning**

In his sermon, Alaska Bishop Steven Charleston, a Choctaw Indian, said that the service marked a new beginning for all Americans. "We are all gathered for a purpose, a reason...to form a new community of God's people, to start afresh and anew for another 500 years as Americans."

Charleston insisted that "this new community must be dedicated not to greed and violence, but to reconciliation, peace, hope, justice and love." He said that such a new community "begins with remembering. The power to remember and pass on the story of the people is at the heart of what it means to be a tribe or the people of God."

Drawing on the Gospel lesson in which Jesus overturned the moneychangers' tables in the temple, Charleston said that a central point in the story was "that what was sacred had become profane, what was holy was corrupted."

He called on the congregation to hear the Gospel lesson "with Native American ears, and see it with Native American eyes." Comparing the Western Hemisphere to the Jerusalem temple, Charleston said that "when Christopher Columbus stepped on a sandy shore somewhere, he stepped onto holy ground...the promised land for our people. This land was the sacred space where we were called to be God's people. Columbus opened our holy land, our sacred temple, for business. The tables were set then, and are still doing business today."

Charleston identified three "tables"--racism, oppression and exploitation--that he said were the legacy of Columbus.

### **Defiling what is sacred and holy**

"When Christopher Columbus came here, his first act was to seize, bind in chains and take back Native Americans as slaves. He thought they were less than human--inferior," Charleston continued. "Colonialism brought us racism, and that racism has touched the life of every person in this cathedral," he said. "Racism continues to do a healthy business every day, defiling what is sacred and holy."

Charleston said that oppression of indigenous peoples was the second legacy of the colonialism following Columbus's voyages. "There are whole

nations in this hemisphere where the majority of the population are indigenous peoples. Are they free?" Charleston asked. "Oppression is part of the carpet that the captain brought to the promised land," he said.

Charleston said that exploitation of the environment was the third legacy of colonialism. "I do not need to tell you how much my ancestors loved this sacred place. They loved it with such passion that they called it 'the Mother.' And look how it has been treated: forests cleared for profit, water polluted for profit, the air we breath is fouled for profit," he charged. "We have been carving Mother Earth upon tables of colonialism."

Charleston concluded his sermon with a passionate promise, not unlike a word of hope to biblical communities of martyrs. "Christ is coming to the sacred lands--the Christ who speaks with a native accent who does not forget," he said. "Christ is coming to those tables of colonial capitalist commerce. And those tables shall be turned over." The congregation erupted with resounding applause, tears and some cheers.

Echoing the Epistle reading, Charleston contrasted Native Americans with Columbus, charging they were "more than conquerors," affirmed in God's undaunting love by the victory of Jesus Christ.

### **Honoring Native American contributions**

Despite the mixed emotions of participants in the service--Charleston identified anger, guilt, solidarity, hope and curiosity--it was also an occasion to celebrate the contributions of Native Americans to the wider society. A litany of prayers offered "a song of honor and thanks" for foods, medicines, minerals, the skill of artists and craftspeople, the forfeit of homes and land, and the diverse cultures and traditions represented by native peoples.

At the Eucharist, four Native American Episcopal bishops joined Presiding Bishop Edmond L. Browning in the consecration of the gifts, including William Wantland (Seminole) of Eau Claire, Steven Charleston (Choctaw) of Alaska, Steven Plummer (Navajo) of the Navajoland Area Mission, and Harold Jones (Sioux), retired suffragan bishop of South Dakota.

During the Eucharist, hues of every human complexion encircled the altar, completing the final steps of a 500-year journey to form what Charleston had called "the new community." After each bishop blessed the congregation in his native language, drums and chants led the entire assembly--including Native Americans and Americans of European, Asian and African descent--into the world together.

92206

## Episcopal AIDS Coalition focuses on second decade of the epidemic

by James Solheim

In a four-day meeting marked by blunt language, deep anger and a persistent flow of tears and touch, nearly 500 Episcopalians "living, working and ministering" in the midst of the AIDS crisis gathered at a conference center near Washington, D.C., to assess the response to the first decade of the deadly disease.

In a speech to the third annual meeting of the National Episcopal AIDS Coalition (NEAC) on "The Second Decade of AIDS," Dr. June Osborn, who chairs the National Commission on AIDS, warned, "If our nation's people don't respond soon, we will have lost a brief and unprecedented moment in human history when we not only could have saved lives and talent, but also could have validated our commitment to learning and to science."

Osborn argued that since the causes were first isolated in the early 1980s, the scientific community has learned a great deal about the "frightening, deadly" disease. Unfortunately, the public has insisted on "the right to panic," creating an atmosphere in which scientific research is more difficult. Osborn said that "the collective response to AIDS was to stigmatize, to marginalize and to cordon off people ill with the new disease."

"Throughout the epidemic we have had to struggle against a ferocious tendency to categorize, to lump people into groups, and to dismiss the individual tragedies by a kind of class-action denial," Osborn told a sober but sympathetic audience.

Quoting from a section of the commission's report written by a young woman who later died from AIDS-related complications, Osborn said that "compassion will begin in the small towns in the quiet country throughout America when people understand that people living with AIDS and HIV are just like us--because they are us."

Many in the audience at the National 4-H Center in Chevy Chase, Maryland, found abundant opportunities during the October 8-11 meeting to offer personal examples of the hostility they face daily as persons living with AIDS. In small groups, workshops and frequent worship services, they shared moving stories of pain and isolation but also stubborn determination. At a special awards luncheon NEAC honored those whose efforts provided hope for others--Deborah Harmon Hines of Massachusetts and All Saints Episcopal

Church in Pasadena, California, which operates an AIDS service center.

### **Joint Commission holds open hearing**

In an open hearing of the church's Joint Commission on AIDS held in the context of the NEAC meeting, a man from Kentucky who said he is living on borrowed time blasted the government's "smokescreen" behind which it hides the true amount of money it is allocating for AIDS research. He said that the "murderous bureaucracy is killing many people," citing the high cost of medication as one example. Another participant told the story of how her dean sent out priests to be a "buddy" to those who are living with AIDS. "They all came back transformed," she said, devastated by the brokenness but tremendously impressed with the strength of the gay community in its caring ministry.

Calling attention to General Convention resolutions, the Joint Commission urged dioceses to observe the November and January deadlines for completing work on nondiscrimination in all areas of the church and the preparation of resources for multicultural adult theological education and youth prevention education.

While it commended the 20 or so dioceses and the many parishes and institutions that have adopted AIDS policies, the commission said, "We are concerned by the more than 90 dioceses that have not completed actions." It also called for a patron saint and a specially commissioned hymn to "reflect the effect HIV/AIDS has had on our society and church" and called upon church leaders and members to "expand and rededicate themselves to the initial call by the presiding bishop" to establish a "personal and pastoral relationship with people with HIV/AIDS."

The church's consultant on the AIDS/HIV issue, the Rev. Rand Frew, paid tribute to the leadership of Presiding Bishop Edmond Browning, "who is not afraid to speak his convictions or to place himself on the line." Frew said that Browning's tenure "will be marked by a commitment to HIV/AIDS ministry and to all of us who are affected by the disease."

While the Episcopal Church is often commended for its early response to the AIDS crisis, "we as Christians--individually and through our institutions, both sacred and secular, must increase the volume of our voices in matters affecting public policy," said NEAC's president, Holly McAlpen. In arguing for a "coherent and comprehensive strategy, she said that "it's high time we Episcopalians raise our voices in these life-and-death debates."

### **A march to the White House**

Those voices were raised dramatically as participants at the conference

joined thousands in viewing the 24,000-panel NAMES Project quilt spread over 15 acres in the shadow of the Washington Monument, followed by a candlelight vigil and a march around the White House. While President George Bush was inside studying for the first televised presidential debate, angry demonstrators shouted "Shame, shame" outside the White House fence.

A ribbon of candlelight stretched for blocks through downtown Washington streets as marchers moved toward the Lincoln Memorial to pay tribute to the thousands of Americans who have died of AIDS. Around the reflecting pool, an estimated 100,000 points of light shimmered off the water as music and feisty political speeches called for renewed determination to fight the AIDS pandemic, and to reject politicians who would not take up the battle. In one of the more tender moments, singer and actress Liza Minnelli implored the gathering to keep faith despite the darkness of the night and the AIDS crisis. Her voice quavering, Minnelli asked the crowd to join her in praying the Lord's Prayer.

As candles burned low and the music and speeches came to an end, the thousands of foot soldiers in the war against AIDS drifted back into the night and into the continuing battles that would greet them as they returned to their own homes and cities.

### **Enemy is hatred**

In a sermon at the closing worship of the NEAC meeting, board member Jesse Milan reminded participants that the Christian calling to love should be the motivation behind our compassion, beyond our personal and political involvement in the issue. The young lawyer blasted those who cynically use "family values" to put down those who are suffering. "The enemy is hatred as much as violence," he said. In urging Christians to proclaim that "the age of AIDS has brought Christians into service of love," he also warned that, with 150,000 deaths, the night is coming fast."

Members of NEAC joined several thousand others at a packed Interfaith Healing Service at Washington National Cathedral at the end of the conference. All of the emotion of the weekend--the anger, frustration and stubborn hope--blended in what one speaker called the "overwhelming presence of love."

"My immune system is severely compromised--but my faith is not," the Rev. Larry Uhrig of Washington's Metropolitan Community Church said to loud applause. Calling the candlelight vigil an example of "coming together in strength when there is no justice," Dr. Mary Hunt, a feminist theologian from Maryland, decried the "scandalous response" of the government to the HIV/AIDS crisis. "Tell your love stories," she urged. "We need love stories

to tide us over--until justice comes. Love works where justice fears to tread. A ton of love will have to do until we get an ounce of justice," she concluded.

92207

## **International church groups begin monitoring situation in South Africa**

**by James Solheim**

The international ecumenical community has begun monitoring events in South Africa as that nation struggles toward a nonracist, representative government.

The program is the direct result of a September visit by a five-member Ecumenical Eminent Persons Group led by Bishop Paul Reeves, Anglican observer at the United Nations. The team was sent by the World Council of Churches (WCC) and the Vatican in response to requests from the South African Council of Churches and the conference of Roman Catholic bishops in Southern Africa.

"At every place we visited people affirmed the need for monitors, both national and international, because their very presence has the impact of reducing violence," the group said in a statement. "We are convinced that those from the international community must not come merely to observe people being killed but should make a positive contribution to stop the killings in order that the momentum towards a new South Africa can be regained."

Talks between the government of President F.W. de Klerk and Nelson Mandela of the African National Congress (ANC) have been stalled for months because of escalating violence. The two parties have only recently renewed negotiations.

"What we are dealing with here is violence on a huge scale," Reeves said in an interview. "The systems that express it are so immense, much more so than we deal with in our own countries."

Reeves said that "apartheid is still alive and well in the economic and other systems of South Africa."

Mandela told the ecumenical visitors that there was a time when "the ANC was innocent of the political violence" but they lost that innocence in

defending themselves in recent outbreaks of violence. Mandela spoke movingly of his visit to Boipatong after the massacre of ANC members. "The people were singing a song to me: 'You are behaving like lambs while the enemy is killing us.' The question is how do we get out of this mess," Mandela said. Talks between the de Klerk government and the ANC broke down following the massacre.

Reeves was not optimistic that the violence would end soon and said that the best hope for the future of South Africa is the establishment of an interim government that "must bring the security forces under control, introduce people to the political process and begin turning the economy around." He added that "it is going to take a long, long time."

The monitoring teams, including up to 20 persons from the ecumenical community, began their monitoring in mid-October and will be replaced every four to eight weeks by other teams. The teams will be deployed in areas of greatest tension, such as Natal, the Eastern Cape and the Johannesburg area.

92208

## **Sexual misconduct leads to resignation of vice president of House of Deputies**

**by James Solheim**

Bishop David B. Joslin of the Diocese of Central New York announced on October 5 the resignation from the ordained ministry of the Rev. Wallace A. Frey, a rector in the diocese who was elected vice president of the House of Deputies at the 1991 General Convention in Phoenix.

In a letter to members of St. David's in DeWitt, which Frey has served for 28 years, the bishop said that the action "was taken after it came to light that he has broken his ordination vows by being involved with sexual misconduct over a lengthy period of time with some male young adults and a teenager under his pastoral care."

"I think the key issue is the violation of ordination vows and the breaking of pastoral trust," Joslin told reporters in Syracuse. "The critical thing was that we took action immediately." The diocesan standing committee

officially "deposed" Frey following his resignation. At this point there are no formal charges pending in the case.

In his letter to the parish, Joslin called attention to Frey's "extraordinary gifts" and his ministry at the local, diocesan and national levels of the church. "One of the spiritual challenges before us now is to help our minds and hearts learn how to acknowledge the present news in the context of his greatness," the bishop added.

A deputy to the General Convention since 1970, Frey chaired the House of Deputies Committee on Ministry in Phoenix. He has chaired the Board for Theological Education and served as a member of the Executive Council, as vice-chair of the Standing Commission on World Mission and as trustee of the Episcopal Divinity School in Cambridge, Massachusetts.

### **Dialogue on sexuality**

Presiding Bishop Edmond L. Browning and Mrs. Pamela P. Chinnis, president of the House of Deputies, issued a statement expressing their distress. "Sexual abuse and the betrayal of pastoral trust cannot be tolerated within the clergy or among the lay leaders of the church," they said. Browning and Chinnis added that they "fully support" efforts by the diocese and the national church to "assist with the healing process for individual victims, for the congregation in which Mr. Frey served, and for him and his family." Frey, 55, is married and has two grown children.

Chinnis said that it would be "an even deeper tragedy if this situation diverted our attention from the dialogue on sexuality at the local level mandated by General Convention." She said that "the church must press ahead with the process so that we can report to the 1994 General Convention in Indianapolis."

Chinnis said that she did not expect that the news about Frey's resignation would have any significant impact on the process in the long run. "I know many of us were shaken by this news, but I don't believe it diminishes our need to confront all the complex issues surrounding sexuality." She said that she was confident that the church could "keep the larger picture in view" as it moved ahead with the dialogue.

### **The meaning of resurrection**

Pastoral care teams have been available to parishioners, and Bishop Joslin preached and counseled at St. David's on Sunday, October 11. Both in his sermon and in his response to questions during the coffee hour, Joslin emphasized the resurrection theme. "The church is in the resurrection business," Joslin said, adding that the diocese will support Frey as he seeks to

discover the meaning of resurrection for his own life. Prior to his resignation, Frey was sent to a residential diagnostic and treatment center.

Recognizing that the congregation is still in shock, Joslin said that everyone involved must "learn to cope with the paradox...the difficulty of putting together good and evil." Joslin said that it was important to "acknowledge the paradox and offer it up to God."

There are no canonical provisions for replacing a vice president of the House of Deputies. A successor to Frey will be elected at the 1994 General Convention in Indianapolis.

**--Anita Monsees, communications officer for the Diocese of Central New York, contributed to this article.**

92209

## **Serbian Orthodox patriarch argues that coverage of Balkan violence is one-sided**

**by Richard Jones**

In the face of mounting criticism by the world community, a delegation of Serbian Orthodox clergy visited the United States and Canada, to supply a Serbian perspective on the flood of news from the region.

Patriarch Pavle of Belgrade, the 78-year-old leader of the Serbian Orthodox Church and a small delegation of clergy met with officials of the government, the United Nations and churches, including the Episcopal Church, to tell them that evil exists on all three sides of the war. Pavle is the spiritual leader of about 12 million Serbian Orthodox Christians worldwide, including nearly two million in the United States.

"Everyone is guilty to the same extent," said Pavle. "There are crimes and atrocities on each side--and irrational hatreds--but the crimes are said to be only those of the Serbians."

Though Pavle has called for the resignation of Serbian President Slobodan Miloslovic and has demonstrated in peace marches through the streets of Belgrade, he is nonetheless a tireless proponent of the Serbian point of view on the recent ethnic wars, a perspective that he says is missing in

Western media. "I am here to speak of the great suffering of the Serbian peoples," he told an audience in Canada, referring to the Serbs who live in Croatia or Bosnia-Herzegovina. "Their suffering is trivialized by world leaders and ignored by the media, and it is perpetuated by the one-sided sanctions aimed to starve Serbia and the 500,000 Serbian, Croatian and Muslim refugees it shelters and protects."

### **An opportunity to advance Serbian themes**

Pavle used his nine-city tour to advance several themes crucial for the Serbians: Muslim and Croatian violence against Serbians in World War II, the false brotherhood imposed on the ethnic groups during Tito's communist regime in Yugoslavia, the one-sided coverage of the recent violence by Western media and the danger of the economic embargo on Serbia and Montenegro, a region that has remained closely allied with Serbia.

"The rivalry between Roman Catholic Croats, Muslim Bosnians and Serbian Orthodox is an ancient one that was carefully suppressed by the communist regime for the last 45 years," said Pavle at a meeting with Roman Catholic, Muslim and Jewish leaders in New York. "Now that the door to freedom has been opened, old hatreds have come back to the surface. Communism was a false solution to the divisions in our region and now we reap the harvest of seeds that were sown 45 years ago."

The Serbian military, which inherited the spoils of the Yugoslavian military, is by far the strongest force in the region and it has been engaged in a campaign against the breakaway republics of Croatia and Bosnia-Herzegovina for more than a year. Reports of Serbian air raids that laid to waste entire cities and reports of "ethnic cleansing," the mass extermination of Roman Catholics and Muslims, have been common in Western media.

### **Patriarch meets with Episcopal leaders**

During his trip, Pavle met for an hour with leaders of the Episcopal Church. According to the Rt. Rev. Paul Reeves, Anglican observer at the United Nations, the patriarch went into an explanation of Croatian and Bosnian atrocities in World War II and then complained that a \$35,000 relief package from the Presiding Bishop's Fund for World Relief was going only to Muslims in the region.

There is no direct ecumenical dialogue between the Episcopal Church and the Serbian Orthodox Church, according to the Rev. William Norgren, ecumenical officer for the Episcopal Church, but there is an international Anglican-Orthodox dialogue that includes the Serbs. Though that body has not addressed the issue of the crisis in the Balkans, he said, the violence is

assuredly the business of the whole Christian community.

Norgren described the animosity between the Serbian Orthodox and the Roman Catholics and the Serbian Orthodox and the Muslims as one that dates back to the Middle Ages, a conflict between the Byzantine Empire in the east and Roman Empire in the west, and between Christians in the Balkans and the Turkish Ottoman Empire.

Like the patriarch, Norgren resisted blaming the Serbians alone, but he admitted that "it will take a long time to sort this out. Their memory goes back a long way."

The patriarch not only opposed military intervention, but he also denounced the economic embargo of his country. "The very people you wish to bring to their knees with sanctions will emerge in the spring from their warm homes unscathed," he said. "The victims of your sanctions are the Serbian people, who have endlessly marched for peace, for justice and for change. Moreover, the victims of your sanctions are the opposition parties. Not only will your sanctions not bring peace, but they will perpetuate the very regime you wish to starve into exile."



## *news briefs*

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92210

### **Anglican leaders urge unity following vote on women priests**

Although they are on opposite sides of the issue of women in the priesthood, Archbishop of Canterbury George Carey and Bishop of London David Hope have found a common cause when the issue comes to a vote by the General Synod on November 11: they do not want to see the outcome of the vote split the Church of England in two. The debate on the ordination of women has turned rancorous in the past. Carey, for instance, called it "heresy" to oppose the ordination of women as priests, later taking a more conciliatory tone. And traditionalists have said "we cannot worship with you" to their more progressive colleagues. With the vote drawing near, however, church leaders on both sides of the issue are thinking of ways to keep the church intact. "Which ever way the vote goes, there are bound to be those who will be greatly distressed and some who will be considering their position within the Church of England," said Hope. "It is important that all of us--our difference in this and other matters notwithstanding--do all we can to remain in love and charity with our neighbors." Carey agreed, saying that "the result will place strains on us, requiring a sensitive and generous response, but we will still be members of a single Church of England, committed to go on in Christ's name together."

### **TV advertisements for the Episcopal Church to air this fall**

In an attempt to bring lapsed Christians back to the church, the Atlanta-based Episcopal Radio-TV Foundation (ERTV) is launching a series of 30-second television advertisements this fall that exhort viewers to "Rediscover your religion, the Episcopal Church." According to the Rev. Canon Louis Schueddig, executive director of ERTV, "We want to make a concrete, tangible contribution to the Decade of Evangelism, and we know of no better way to do that than by using electronic media." Though the ads will

eventually target a national audience, ERTV and the St. Louis-based advertising agency Darcy, Benton and Bowles selected the Diocese of Alabama to launch the ad series on the basis of its track record in church growth. But the ads are not only for the edification of lapsed Christians. "We trust they will educate the church in taking more seriously the power of the televised image," said Schueddig.

### **Bishop of Ft. Worth sues rebel priest**

An ecclesiastical dispute among Episcopalians who share traditionalist views turned into a court dispute when as Bishop Clarence Pope of Fort Worth sought an injunction barring the Rev. Morris Lynn McCauley from preaching in his own church. Disgruntled by liberal trends in the Episcopal Church like the ordination of women and the ordination of lesbians and gays by some bishops, McCauley opted to switch churches rather than fight for changes from within, the route taken by Pope, who, ironically, shares many of McCauley's traditionalist views. As president of the Episcopal Synod of America, Pope has been an outspoken critic of the same trends that McCauley scorned. But when McCauley defected from the Episcopal Church to join an Orthodox denomination, he attempted not only to take people with him but also property. The suit says that McCauley had been planning a secession since the beginning of the year and that he had illegally stacked the vestry with people who supported his plan to leave. It also says that McCauley and his supporters refuse to relinquish church property.

### **Major religious groups to cooperate on social welfare reform**

In response to the growing rift between America's middle class and its poor, representatives from three major religious groups in the United States, Protestants, Roman Catholics and Jews, announced an interfaith effort to help reform the country's social welfare policies, entitled "The Common Ground for the Common Good." The early phase of the project, supported by a \$152,000 grant from the Ford Foundation, will begin soon. The riots in Los Angeles provided strong evidence of massive discontent and underscored the need for welfare reform, said the Rev. Joan Brown Campbell, general secretary of the National Council of Churches. "We expect to draw on some of the best minds of our religious communities and to build a broad consensus on these issues," she said. "The project is an exciting new interreligious effort on behalf of the poor, the marginalized and those who have fallen through the alleged social welfare safety net," said Msgr. Robert Lynch, general secretary of the United States Catholic Conference.

## **Catholic bishops in Latin America mull 'Protestant challenge'**

Alarmed by a wave of Protestant evangelism that has diminished the ranks of Roman Catholics in the region, Latin American Roman Catholic bishops are meeting for the first time in 13 years in October to consider ways to remain the dominant faith in the region. Forty-three percent of the world's Roman Catholics reside in Latin American countries. But in the last 20 years or so, the number of evangelists in the region--pentecostal and other denominations--has grown from about four million to more than 30 million, a surge that has mobilized Roman Catholic church leaders to begin a "new evangelism," a kind of charismatic Roman Catholicism designed to shore up nominal Catholics. In addition, the pope has proposed sending European and North American priests to fill a clerical void in the region, calling Latin America "the continent of hope."

## **Construction begins on L.A. Episcopal Church Center**

Diocesan officials broke ground on October 17 for the Cathedral Center of St. Paul in Los Angeles, a complex that will include a church, meeting rooms, offices for diocesan and parish staff, a book store, two floors of underground parking and a 24-bed retreat center. The construction follows a four-year planning process begun by Bishop Frederick H. Borsch, whose election coincided almost exactly with the sale of the present diocesan house. Among Borsch's first actions was the formation of a site search committee, a group that decided early on that the center should be connected to an existing, viable congregation engaged in outreach ministries. The committee chose Athanasius/St. Paul which has Sunday services in English and Spanish and respected community outreach programs including a food bank, counseling services, a gang diversion project, an on-site high school for troubled youth and a variety of AIDS-related ministries. A tentative completion date for the project is late spring 1994.

## **Carey assails decades of social liberalism and individualism**

Placing a strong emphasis on the value of community over the individual, Archbishop of Canterbury George Carey criticized the ethos of two decades: the liberalism of the sixties and the individualism of the eighties. Speaking to an audience at Toynbee Hall, an Anglican center for the theory and practice of social work, Carey criticized the tenuous morality advanced during eras in which religious faith and a sense of communal values became subordinate to the cult of the individual. "The privatization of morality threatens to undermine a sense of social cohesion as society itself is broken down into a multiplicity of individual atoms," he said. "Our commitment to

each other and to community, our faith in what we can build together as a society, was dangerously weakened." Without shared beliefs--certain absolutes on what constitutes right and wrong--society will not be able to endure, he said. "The doctrine that each person may do whatever they like so long as they do not positively harm or hurt others leads to a society without any sense of shared values. It gives our children and young people no guidance as to what in the view of society is good, moral behavior. Individualism then triumphs over community, and we are left with a moral void in which everything is relative and nothing is absolutely good," he concluded.

## PEOPLE

**The Rev. William W. Rankin**, rector of St. Stephen's Church in Belvedere, California, has been named dean and president of the Episcopal Divinity School (EDS) in Cambridge Massachusetts. Rankin succeeds the Rt. Rev. Otis Charles, who will retire in June 1993 after eight years in the position. Educated at Duke University, Rankin received a Rockefeller Foundation Fellowship in the Humanities and an Andrew Mellon Post-Doctoral Fellowship. He is a fellow and serves on the council of the College of Preachers in Washington, D.C. and he was a visiting scholar at Cambridge University. In accepting the appointment, Rankin said, "This school has educated many generations of outstanding church leaders, and it has now an extraordinary faculty and student body. I know how great an honor has been bestowed on me, and I will work hard for EDS."

**The Rev. Joseph M. Kitagawa**, Episcopal priest, author, teacher and former dean of the Divinity School of the University of Chicago, died on October 7 at the age of 77. Much of Kitagawa's career as a scholar was devoted to the comparative study of religion outside of the traditional academic frameworks of sociology and psychology--a discipline now known as the history of religion. Born in Japan, he came to the United States in 1941 to study at a West Coast seminary, and within a year he was placed in a detention camp for people of Japanese origin. During the time he lived in the detention camps, he was ordained an Episcopal priest and ministered among his fellow captives. Among his books are *Religions in the East*, *Religion in Japanese History* and his most recent, *The Christian Tradition: Beyond its European Captivity*, in which he discusses his own internment during World War II.



## *news features*

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92211

Commentary

### AIDS Memorial Quilt--a patchwork of pain

by James Solheim

Even in a city of monuments, there is no way to prepare for the emotional impact of the Names Project Memorial Quilt spread out in the shadow of the Washington Monument like a patchwork of pain symbolizing the loss of over 150,000 sons and daughters, lovers and friends.

Joining thousands of visitors on a bright October morning, one moves silently among the 25,000 brightly colored panels, fully aware that this is sacred ground. In the background, those who have fought the disease recite the names of all those who have died, often breaking down in tears when the memory is too painful.

The panels themselves suggest a whole range of emotions in response to the AIDS crisis. Some are simple and dignified, displaying only the names and dates of lives that have been cut short. Others are elaborate biographies replete with photographs and personal items like articles of clothing sewn into the panels. The Teddy bear appears on many panels, in a wide variety of shapes and sizes--and there are flowers strewn across the carpet by those who have come to mourn and to remember.

Many panels contain benedictions and farewells, such as the one that says, "Sleep softly, little brother, we miss you so much." Or "I will always remember our life together." Or "Love lasts forever." Some people move among the panels with blank stares of curiosity, tourists who don't quite understand what this immense outpouring of pain means. Others gather in small knots to pray quietly over specific panels, while still others stand alone with clenched fists and a grimace of anger, looking toward heaven for some

answers.

A mother tries to explain what the quilt means to her children; a father lovingly strokes a panel he made for his only son. In the background there is the constant pounding of names, thousands of names. Tipper Gore, wife of the Democratic vice-presidential candidate, receives applause as she begins to read names. Liza Minnelli's list includes the names of friends from the entertainment world she misses--including her former husband, Peter Allen.

While many move towards a staging area for a candlelight vigil and a march around the White House, one father announces impatiently to his family that it is time to go over and look at the nearby Vietnam War Memorial, a black, granite gash in the earth containing the names of those who died in that war. What he doesn't tell his family is that more Americans have already died in the war against AIDS than died in both the Korean and Vietnam wars combined. And the deaths continue at such a rate that it may never be possible to display the whole quilt again. The grief it represents must be parceled out because in the next few years there won't be a single American family untouched by AIDS.



# reviews and resources

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92212

## Book Review

*Born of a Woman: A Bishop Rethinks the Birth of Jesus*, by John Shelby Spong. HarperSan Francisco (a division of Harper Collins Publishers, New York). 1992. \$17

reviewed by **Walter Brueggemann**

In his latest book, Bishop John Spong brings his well-known and characteristic care, scholarly discipline and passion to Mary. The book is concerned with the New Testament claim of the birth of Jesus to a virgin. As those familiar with his work will expect, Spong seeks to demonstrate that the claim of a virgin birth is not historically credible, but is part of the early church's interpretive fabrication.

The book concerns two unequal themes. The first, to which I have just alluded, is that if one asks a historical question, the claim is impossible, and those who take the Bible "literally" are uninformed and irresponsible. The second point is that the church's interpretive work of "turning" Mary into a virgin in fact denies the rightful significance of the woman (all women?) by placing her on a pedestal in the service of oppressive patriarchy. This point is asserted several times, but is in fact not argued.

While I am largely in sympathy with what Spong seeks to do, I find his categories of argument unhelpful. He is completely captivated by the historical question, "Did it happen?" and seems to believe that the question is answerable.

While he announces that he will operate on two fronts, against literalism and against those who do not take the Bible seriously, he only engages with the first of these issues. And confusing a literalist reading of the

text with the question of the historicity of the event, he gives an easy answer of "no," appealing to categories of mythology and folklore.

Spong laments that "our 20th-century world, distorted by religious claims to possess objectivity and literalness, asks, 'Did it happen?'" But that is precisely the limit of Spong's own interest and passion, and the answer he gives is of very little use.

His negative to the historical question leads him to great speculation about what in fact did happen. But since Spong regards the church's interpretation of the "bare fact" as distortion, he is left only with what may have happened, according to his speculation.

I suggest that Spong at best has written only half a book. Anyone who looks to the catholic formulation of tradition seriously must probe what of evangelical faith the church intended to confess with its interpretation. And here Spong is unfortunately reductionist, because the birth narrative contains not only the virgin birth but also a celebration of courage, freedom and faith on the part of Mary. But Spong's all-consuming historical question has bracketed out all such matters.

The problem with the book, it appears to me, is the deep distance assumed between happening and interpretation. In truth, we now have better ways of holding happening and interpretation together by the power of imagination and metaphor, methods that refuse the very division Spong champions.

I believe Spong has cast an important point in the unfortunate categories of 19th-century historicism that will convince only the already converted. In these categories, the book is too late by a couple of generations to make a useful case.

I hope the bishop will return to the question, moving beyond the question of historicity to the issues of hermeneutics that could work to his advantage and to the well-being of the church.

--The Rev. Walter Brueggemann, professor of Old Testament at Columbia Theological Seminary, Decatur, Georgia, is author of many books, including *Interpretation and Obedience: From Faithful Reading to Faithful Living*. This review is reprinted from the November issue of *Episcopal Life*.

## Book Review

*In Dialogue with Scripture: An Episcopal Guide to Studying the Bible*, compiled and edited by Linda Grenz. The Episcopal Church Center. 1992

reviewed by Gail C. Jones

This resource, compiled and edited by Linda Grenz, coordinator for adult education and leadership development of the Episcopal Church, will be a major asset for Christian educators, clergy and lay leaders in congregations. It combines in one publication the rationale for what we're about as a Scripture-formed community; it describes practical and understandable ways to get on with being a Scripture-formed community; and it provides solid resources that expand our ability to be a Scripture-formed community.

This guide to studying the Bible begins with an exploration of the place of Scripture in our lives and in the Episcopal Church. There are also articles that address the realities of the diversity and multicultural mix of our congregations and people, and how this affects our study of Scripture.

In addition to the articles that provide the foundation for the task into which we enter when we embark on a "dialogue with Scripture," there are a variety of practical approaches of how to start Bible study groups as well as methods of beginning and continuing the process of scriptural conversations.

The final section contains a broad range of program resources available for Scripture study for all ages. Each resource is annotated, giving an overview of the material and/or program. In addition, there are lists of what is needed to begin each program as well as the cost and where to order. Spanish language resources and audiovisual and computerized resources are also included in the guide.

The guide is usable in any size of congregation. It is the kind of resource a person who is just beginning an exploration into how to start a Scripture study in a congregation can easily use. It is also the kind of guide an expert in religious education looks to for new ideas and current resources.

**--Gail C. Jones is director of training and educational design for the Education for Ministry program at the University of the South in Sewanee, Tennessee.**

[Editor's Note: Copies of *In Dialogue with Scripture* are available in print for \$5 each or in Wordperfect 5.1 or ASCII computer format for \$2 each from Episcopal Parish Services, 815 Second Avenue, New York, NY 10017; telephone (800) 223-2337.]

## Resources

### GTS workshop on sexuality and spirituality

The Center for Christian Spirituality of the General Theological Seminary will sponsor a workshop on sexuality and spirituality on Saturday, December 5, from 9:00 a.m. to 5:00 p.m. The Rev. Dr. Richard Mallory, a member of the faculty of Hebrew Union College-Postgraduate Center for Mental Health, will lead the workshop. "The centuries-long split between sexuality and spirituality leaves a legacy of consciously choosing one and rejecting the other. The church has played a role in the creation of this dichotomy, which results in deep soul injury for many who feel ashamed, isolated, or alienated," Mallory said. Suggested donation for the workshop is \$25, but larger gifts are welcome. For further information, telephone (212) 675-1524. The General Theological Seminary is located at 175 Ninth Avenue, New York, NY 10011.

### Book on evangelism in the Anglican Communion released

A collection of essays on evangelism in the Anglican Communion, *By Word and Deed*, was released last month by Church House Publishing. Bishops, priests, laity, evangelists and scholars tell their stories of spreading the Gospel all over the world in this 182-page book. It is available at Church House Bookshop, Great Smith Street, London SW1P 1EN, UK.

### 1993 Anglican Cycle of Prayer available

The 1993 Anglican Cycle of Prayer, the comprehensive annual compilation of dioceses, provinces and bishops in every part of the world, together with each bishop's prayer requests, is available for \$3.20 each from Forward Movement Publications, 412 Sycamore Street, Cincinnati, OH, 45202.

### Liturgical tools available on disk

The *Book of Occasional Services* is now available on computer disk from TSH Electronic Publishing. The new publication will make it easier for parishes to include such material in their Sunday bulletins. For more information or to order, contact TSH Electronic Publishing, 2462 Webb Avenue, Bronx, NY 10468. It costs \$30.

**Photos available in this issue of ENS:**

1. Native Americans celebrate 500 years of survival (92205)
2. Indian bishops at Eucharist celebrating 500 years of survival (92205)
3. AIDS healing service marks second decade of epidemic (92206)
4. Candlelight march in memory of AIDS deaths (92206)
5. AIDS memorial quilt is patchwork of pain (92211)

If you wish to purchase a photograph for \$25 each, contact the Episcopal News Service at 1-800-334-7626, extension 5384.

**Tentative mailing dates for future ENS releases are October 29 and November 18.**

